1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

leads into the room used for the storing of grain and various household goods. At the end is a small room, and here are lodged the gods and deities of the household.

Although small variations are sometimes seen in the internal arrangement of this type of dwelling, the principles of construction are generally everywhere the same. The walls are made of local stone, which is available at very cheap rates; the doors and their frames are fashioned by the local carpenter and are often decorated on the outside with carvings of geometrical designs and occasionally human or animal figures. The walls are plastered with mud and washed with coloured earth. Almost all the rooms have mud floors; the roofs are always tiled. The Bhawanti type of house is the house of the well-to-do cultivator as well as that of the more substantial people belonging to the occupational castes. Although the houses of the Muslims, both cultivators and traders, as well as of Hindus with urban contacts, conform to the general pattern of the Bhawanti, they show certain marks of sophistication which are obviously the result of urban influences. Such houses have whitewashed walls and stone floors, and many, especially those of the Muslims, have pit-latrines in the backyards. The outer walls are often decorated with motifs borrowed from the city.

The furniture in this type of house is very meagre. In some houses there are a few hard wooden chairs, crude benches and stools or perhaps folding chairs with canvas seats. A popular item of furniture is the wooden *takht*, a large, portable wooden platform, rectangular in shape and supported on four legs. It is about two feet high and seats four to eight people. The other common article of furniture met with in the village is the bedstead, on which the meagre bedding is spread. Rich people have a large framed bedstead which is often ornamented. It is known as *palang*. But poorer people use the small-framed *charpoy* or *khat* woven with locally made thin hemp ropes.

It has been pointed out earlier that the average rural house of this type is often embellished with carvings on the doors. Moreover the walls are generally decorated with designs or human or other animal figures. Cheap prints of Hindu gods and goddesses or family photographs taken by street photographers in the city decorate the walls in some of the houses. The more educated people and retired petty officials sometimes possess clocks, but

1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

353 these are generally out of order and are used rather as decorations than to tell the time.

415 Household utensils are generally made by the local potter. But
[556] shining brassware, including a few large pots for storing water, are a mark of respectability. Food is served on brass, bell-metal or aluminium plates. Water is drunk from metal mugs or brass beakers. In some houses a couple of china cups and saucers and a few glass plates are also to be seen.

342 *The Penkutillu.* This type of house is smaller and less ostentatious,
351 and is built by average cultivators with small holdings, who are neither rich nor poor according to village standards. These houses also have a courtyard and possibly a backyard; a verandah and two or three rooms which are used for various purposes. The walls are of stone, the floor of mud and the roof is tiled. The cattle-shed is generally close to the living-room and there is neither latrine nor bathroom in the house.

352 This type of house is also decorated with carvings on the doors,
353 and designs are painted on the wall. In such houses furniture is
415 regarded as a luxury; there may be a few bedsteads, some small wooden stools and possibly a crude chair or two. People with city contacts decorate the walls of their houses with commercial calendars or coloured magazine covers. The household utensils in this type of house are, except for metal plates used for serving food, of
[556] earthenware, even water being stored in clay pots. Yet respectability demands that such a house should have at least some brass utensils. These are greatly coveted by the ambitious housewife.

342 *The Gudse.* These are the commonest type of dwellings found in Telangana, and are indeed the most numerous in Shamirpet. The walls of these huts are either made of mud or they are made of wattle-screen and plastered with mud. The roof is always thatched. The hut is built in a small enclosure and has generally only one
352 room, from which the kitchen is partly partitioned. These huts have
415 very little furniture and all household utensils are the wares of the local potter. The few metal utensils which the family possesses are among the most treasured parts of the household property.

351 All the three types of village dwellings have some features in
[515] common. Almost all of them have some open space either at the front or at the back. This is generally enclosed. Here women bath and in times of emergency, such as illness or other incapacity, it may also be used as a latrine. During the rainy season

31: Slater S-5 (1916-1917) 1918 AW1 India
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426 Money is lent at about 9½ per cent interest per annum. The registered capital is a little over a thousand rupees. There are forty-six members. There is a Secretary, a President, and a Treasurer, all honorary posts.

435 Dry land sells at from Rs. 100 to Rs. 150 per acre; wet land from Rs. 400 to Rs. 800. There has been a rise in prices owing to the increased demands for land and insufficient supply.

426 Under the Mysore Agricultural Loans Act loans nearly to the extent of Rs. 1,200 have been taken up at 4 per cent interest per annum from the Mysore Government.

796 *Festivals.*—A great festival is held at irregular intervals in honour of the goddess Gangamma, the tutelary goddess of the village and its fields and crops. There was a celebration in 1911, and another, prompted by a succession of bad seasons, in 1917. This last was celebrated from the 22nd to the 29th of April. The inhabitants of sixteen villages took part, every family making some contribution, and some 10,000 people congregated in Gownipalli. An image of the goddess is made of rice-flour, copying the silver image in Punganur. It shows only the neck and head, [782] wearing a lofty head-dress. Before this image some 2,000 victims are sacrificed. The first sacrifice is that of a male buffalo; this takes place at midnight, and is followed by that of two or three goats. In the following morning 21 buffaloes are sacrificed. Throughout the festival there is great rejoicing and weird dancing at night, with *kolattam*, short sticks held in the hands and beaten together. Finally the goddess is carried in procession, with drums and cymbals, to the water and thrown in, and there she dissolves. This year there have been good crops and all the tanks are full. [782] The animals sacrificed, in addition to male buffaloes and goats, are rams and cocks. The Brahmans take no part in this festival. The village officers make money out of it, the patel may get Rs. 30 or Rs. 40.

164 *Sanitary condition.*—Malaria is always prevalent. The water for drinking purposes is bad and the village is situated in a low marshy place. Two years ago the village suffered from cholera. There were about fifty deaths. It is free from plague. This year (1916) there was an attack of small-pox, with some deaths. In disease 759 people get themselves treated by native doctors. The nearest [743] hospital is at Srinivaspur, but no advantage is taken of it, as they regard it as most unsatisfactory.

• 352 All kinds of filth and dirt are allowed to accumulate in the courtyards of the houses. Cattle are housed there only and people sleep near these places. This is to a great extent minimized among the Brahmans.

582 No infant marriages are allowed in Mysore. The bride must be at least eight years old and the bridegroom sixteen years.

[582] All Muhammadans observe purdah.

313 Water for drinking purposes is found in abundance. All the Brahmans drink water got out of wells in their backyards. Others drink out of a well about half a furlong from the village and out of the stream aforesaid. Almost all the water is fresh. But it has a tendency to bring on malaria.

871 *Education.*—There is one school, but the accommodation is insufficient. The classes, about seven in number, are held in two